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THE WORLDS PROSPECT:

OR,

A Commentarie upon the 33 of ISAIAH, and the 14 verſ. In theſe words:

The ſinners in Sion are afraid.

In which words are declared, how farre the Saints may ſinne againſt Knowledge and Conſcience, and yet not ſinne the ſin againſt the holy Ghoſt.

Delivered, And ſet forth by JOHN EMERSONE ſometime paſtt, Diſpencer of the word in private.

R a primal Sectary

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The Contents.

THe poynt from the Text is this:
That sinnes against Knowledge and Conscience, are sinnes of a high nature; and when God doth once set them upon the Conscience, they cause horror and vexation, both in the Saints and Rebrobates.

From the poynts, there be these nine particulars derived.

1. *All sinnes committed against Knowledge and Conscience, are not the sinnes against the holy Ghost; for, sinnes against Faith, are not this sinne.*

2. *All sinnes done wittingly and contrivingly, and willingly, are not this sinne.*

3. *The sinne of unbelefe, which some maintaine to be the sinne against the holy Ghost, is not that sinne.*

4. *Every for-swearing and denying of the truth of Christ, is not this sinne.*

5. *What sinnes of Knowledge be, and how they come to be the sinnes against the holy Ghost.*

6. *A Declaration of this ſinne againſt the holy Ghoſt.*

7. *A reaſon given, why it is a ſinne unpardonable.*

8. *Who the perſons be that commit this ſinne.*

9. *With what knowledge they muſt be endued, that commit this ſinne againſt the holy Ghoſt.*

In this enſuing Treatiſe, Every one of theſe particulars are fully proved; As alſo, with a word of comfort, ſpoken in due ſeaſon to troubled Conſciences, ſhewing that they need not feare the aſſurance of their eternall wel-being.

With many other poynts, which are not named in this preamble.

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THE

THE Worlds Prospect.

ISAIAH 33. 14. vers.
The sinners in Sion are afraid.

IN these words, there be these three things considerable:

1. The persons who they are, in these words, *Sinners*,

2. The place they dwelt, which was, *in Sion.*

3. The effect of sins, in these, *Sinners.*

In the last part of my Text, in these word, *They are afraid.*

From whence, I observe (by the way) this observation; That sinne is the origiall cause of wicked mens feare.

In the word sinners, I note onely these two sorts of sinners.

The first sort of sinners that have the guilt of sinne lying upon their soules, which guilt of theirs shall never be washed off with the blood of Christ, for these two Reasons:

First, Because Divine Wisedome did never set love and mercy on worke for the satisfying of Divine Justice in their behalfe.

Secondly, God the Father did never appoynt the blood of his Sonne to wash off the guilt that is upon their soules; and therefore they must dye in their guilt which lyeth upon their soules.

The second sort of sinners, which have the guilt of sinne lying upon their soules, yet shall not dye in that guilt, for these two Reasons:

First, Because God the Father did wisely contrive wayes, to satisfie Divine Justice in their behalf.

Secondly, God the Father loved them, and did freely wash them in the fountaine of his Sons blood; therefore, though they were in guilt, yet they shall not dye in their guilt.

Now, in the handling of my Text, in the fore-named particulars, I shall shew from whence, sinners were first derived, *viz.*

Adam

Adam was the first man that ever sinned, and thus: The first sinne that ever was in man, was first found in our first Parents *Adam*: And so, I say, by that meanes, the sinne of out first Parents *Adam* was imputed unto *Rom.* 5. 12. and so called our sin, *Rom.* 4. 25. Sinne was the onely cause of *Adams* feare, *Gen.* 3. 9. So in like manner sinne is an originall of our feare, who are the posteritie of sinfull *Adam.*

I come now to speake of the place where these sinners dwelt, and that place I told you was in *Sion*, a place, I say, which God did choose above all other places, there onely of purpose to put or place his Name in: This place *Sion*, is a place unmoveable, and therefore in the Scriptures called, *Mount Sion*, of old, called *Salem*, being the Mount on which *Davids* house and Castle was placed, being in the City of *Jerusalem*, to the East part of the same, 1 *King.* 11. 36. *Deut.* 11. 7, 11. *Psal.* 132. 14. *Psal.* 125. 1. *Rev.* 14. 1. *Sion* a place where the meanes of grace was; out of which place, came also Perfection of Beauty, *Psal.* 52. 2. Jehovah, there was found in the puritie of Ordinances, *Sion* was the Saints inquiring place in the old time; I say, it was

☞ their place of Residence, there was their hopes in times past in an ordinance-way, and there is still their hopes to enjoy Christ in a visible and glorious way for ever. *Though all the earth be mine, yet Sion have I chosen to be the place of my habitation for ever and there will I dwell amongst my people, and will goe in and out before them for ever, leading them forth even as a Shepheard doth his flock. Glorious things are spoken of thee thou* Mat. 5. 35. *City of God: for it is the place and City of the* Ezek. 43. 7, 8. *great King (even Christ Jesus) And I heard him say unto me, Sonne of Man, this is the place of my Throne, and the place of the soales of my feet, where I will dwell in the middest of the Children of Israel for ever, and then my holy name shall the house of Israel no more defile, neither they nor their Kings.*

These sinners which my Text speakes of, had their names given unto them from the hainousnesse of their sinnes. I say, as they were sinners, so they had the names of sinners given unto them; And because they sinned against the gift of grace in *Sion*, so they were called sinners of *Sion*, and in the place where they dwelt, *They were afraid.*

Sinnes committed against Knowledge be sinnes of a high nature, and cause feare, from

rom these three particulars which were onsiderable in my Text: From them, I y, are these poynts derived, which are hese:

That sinne committed against Conscience and Knowledge, be sins of a high nature, and when God doth charge them upon he Conscience, they cause terror and vexation, both in the Saints, and also in the Reprobates.

In the opening of the poynt, I shall shew nto you, how that all sinnes committed gainst Conscience and Knowledge, is not he sinne against the holy Ghost:

1. All sinnes committed against Knowdge and Conscience, are not this sinne, *Sam.* 12. 9. 1 *King.* 15. 5. sinne against aith is not this sinne. Luk. 1. 20. Numb. 2. 12.

2. Sinnes done wittingly and contringly, against Knowledge and Conscince, are not this sinne.

3. All sinnes against gifts and graces, are ot this sinne, 1 *Cor.* 1. 7, 11, 12. 2 *Sam.* 11. 25. 2 *Sam.* 12. 9.

The sinne of unbeliefe, which some aintaine to be the sinne against the holy Ghost, is not that sinne; if it had bin this nne, then had the Disciples of Christ committed

mitted this ſinne. For, the Lord did often times diſcover heavenly truths unto them yet notwithſtanding, they beleeved not.

4. Every forſwearing and denying of the truth of the Lord Jeſus, are not this ſinne.

Francis Spyra forſwore the truth of Chriſt, and denyed the ſame, againſt the Knowledge of Conſcience, and againſt the voice and dictate of the Spirit; yet for all that, ſome thinke that he obtained mercy.

Mat. 26. 70, 72, 74, 75. Alſo, *Peter* denyed and forſwore the truth of the Lord Jeſus, yet not damned.

5. I will ſhew you what ſinnes of Knowledge be, and will ſhew you how they come to be the ſinne againſt the holy Ghoſt.

6. I will diſcover unto you, what the ſinne againſt the holy Ghoſt is.

7. I will diſcover the Reaſon, why it is a ſinne unpardonable.

8. Who the perſons be that commit that ſinne.

9. With what knowledge they muſt be endued that commit this ſinne.

Theſe nine particulars I ſhall endeavour to draw into one compleat body, as if I had named them one by one.

I ſay,

I say, all sinnes committed against Knowledge and Conscience, are not the sinne against the holy Ghost: If it had been that sinne, then had *David* committed the sinne against the holy Ghost; for he sinned against his Knowledge and Conscience, wittingly, willingly, and contrivingly.

As for instance, in the matter of *Uriah*: First, he sinned seeingly; Secondly, he sinned by the way of sinfull fore-cast. For the first, he sinned seeingly, in that he saw that *Bathsheba* was with-child, he thought to have fathered the child upon innocent *Uriah*, although he never knew of the begetting of it; he thought, if that he could have got this good man unto his hands, all had beene well, much more if *Uriah* had beene with his wife. Take notice, I pray you, how *David* seemingly loved this good man, *Uriah*, 2 Sam. 11. 8, 12. *And David said unto Uriah, Goe downe to thine house, and wash thy feet. And Uriah departed out of the kings house, and there followed him a messe of meat from the king. And David said unto Uriah, camest thou not from thy journey? why then didst thou not goe downe to thy house? And David said unto Uriah, Tarry here to day also, and to morrow I will let thee depart.*

I say,

I say, here was *Davids* faire love to *Ur*
as for his owne selfe-ends, for the preve
ting of that open shame which was com
ming upon him: I am verily perswade
that his Conscience told him then, that h
had sinned in this matter of *Uriahs* wif
and that made him by might and policy t
seeke some cloake to cover his shame
for if that he had not knowne it, it had no
beene a sinne to covet his neighbou
wife, especially to commit adultery wit
her, he would never have sought out for
cloake to have covered his shame.

I say, his knowledge was so effectuall b
education, that he knew the breach of th
seventh and the tenth Commandement
the tenour whereof is thus, *Thou shalt no*
covet thy neighbours wife. Also, he knew
the breach of the sixth Commandement,
Thou shalt not kill.

Yet I say, by way of sinfull fore-cast, he
knew how to act the breach of the sixth
Commandement, as you may see, how he
acted his wicked action by a wicked Agent;
he had no better way to contrive the
death of so good a man as *Uriah* was, but
onely making of *Joab* an Agent, to make
Uriah privily to carry the secrets of his
owne

ne death, as by this Story at large appeareth in 2 *Sam.* 11. 15, 16. *And it came to passe in the morning, that David wrote a letter to Joab, saying, Set Uriah in the fore-front of the hottest battell, and retyre ye from him, that he may be smitten and dye.*

In these words, you may observe *Davids* sinfull fore-cast, for the bringing about of his sinfull action; he would not be seen to have a hand in this good mans death: yet the holy Ghost doth to all posteritie set forth, That this holy man *David* had a hand in *Uriahs* death, 2 *Sam.* 12. 9. *Thou hast slaine Uriah with the sword:* As if the holy Ghost had said thus, Though unto the eye of the world thou art not seene to have a hand in this good mans death, yet this secret act of thine is not hid from the All-seeing eye of Jehovah. I pried into thine heart, and there I saw thy secret intention acted, before ever thou didst use the cutward meanes to bring it to passe. Yea, I saw in thine heart the Agent that thou didst assigne, for to bring to passe this thy sinfull action. I saw all thy turnings and windings concerning *Uriah*, which by thee were contrived; and because thou didst go so cunningly to worke, to make the world be-

believe that thou hadst no hand in th
mans death, I therefore thought g
to discover to all posterities after th
that which thou didst so secretly act a
contrive.

I will relate the chiefe heads of thy pro
ceedings concerning *Uriahs* death; Al
though thou didst use *Joab* as thy Agent t
act thy wicked intent and purpose; yet
will lay the guilt of that sinne, not upo
Joab the Actor, but upon thee the contri
ver thereof; *Thou hast killed Uriah with th
sword:*

I could relate more of it then this, but
stand not upon a publique relation, but on
ly to let the world see that thou art no
without publique sinnes: I did looke up
on thee at that very time of sinning, as up
on a perfect man, *Save onely in the matte
of Urias*, 1 King. 15. 5.

David, because he would be sure of the
death of so good a man as *Uriah* was, be
went politickly to worke, That if there
were but two or three men slaine, *Uriah*
without question might be one of them, a
appeared afterwards in the 2 *Sam.* 11. 17
*And it came to passe, when Joab observed the
City, that he assigned Uriah unto a place, where*

he

knew that valiant men were. And the men of the Citie went, and fought with Joab, and there fell some of the people of the servants of David, and Vriah the Hittite dyed also.

In the 2 of *Sam.* 12. 5. see how holy *David* seemed to be sorrowfull when the Prophet *Nathan* came unto him, and spake parabolically concerning *Vriahs* death, and concerning the coveting of his wife. See, I say, how *David* expressed sorrow for *Vriahs* wrong (not yet being convinced of his death) untill God by the ministry of *Nathan* did set home the sinne, and also the guilt thereof, upon the Conscience of this good man, *David*.

I say, that although this good man, *David*, did sinne grievously, both wittingly and contrivingly; yet he sinned not that sin against the holy Spirit: Yea, although *David* sinned deepely against his owne knowledge and conscience, yet he found and obtained pardon, 2 *Sam.* 12. 13. *And Nathan said unto David, The Lord hath put away thy sinne, thou shalt not dye.*

I say, that mercy which he obtained from the Lord, is called in the Scriptures, *His sure mercies*, Isa. 55. 3. *Jehovah* had sworne that he would never faile *David*. Isa. 55. 3. Psa. 32. 10

Those

Those whom *Jehovah* sweares to sha
never want protection.

I say, though this holy man sinned
grievously, yet he found and obtained par
don, and was accounted of God a perfec
man; yea, even in that very time of see
1 King. 15. 5. ing, *saving in the matter of Vriah*, 1 *King*
15. 5.

All sinnes committed against great gift
and graces; are not this sinne against th
holy Ghost. If it had beene this sinne
then had *Solomon* also committed this sin
The Reas. against the holy Ghost; for he sinned a-
gainst the graces and estate of a Saint-see
1 King. 11. 9. ing spirit, who was angry with him
1 *King*. 11. 9. God appeared unto him
three severall times, and did discover him-
selfe unto him in an aboundant manner, a
you may see in 2 *Chro*. 1. 7, 11, 12. 1 *King*.
3. 5, 12. 1 *King*. 9. 3. *chap*. 11. 9.

I say, *Solomon* sinned in a high nature a-
gainst the largest requests that ever man
had granted unto him; yea, he sinned a-
gainst all those graces which *Elshaddai* the
strong Omnipotent God infused into him.
He angred the Lord; yea, he *did evill in*
the sight of the Lord, 1 *King*. 11. 6. He is
said, To walke contrary unto the good

wayes

wayes of *David* his Father; and as *Solomon* angred the Lord, even so the Lord was angry also with him, *vers.* 9. *who had then appeared unto him twice.*

He was a man endued with more knowledge then ever any meer creature was endued with; yea, he dived into the nature and use of Plants; yea, into the very Hyssop that sprung upon the wall. I am perswaded, if that the writings of *Solomon* had not beene lost (in the Capitvity) which he had written upon the nature and use of Plants and Herbs, then our Physitians would have beene (next under God) able to have cured all manner of diseases whatsoever, except Hereditary diseases.

If God did furnish him with so much humane knowledge and skill in naturall things, then much more did God indue him with all heavenly graces. I say, *Jehovah*, the strong Omnipotent God, gave unto him aboundantly all wisedome and graces, at his request, 2 *Chro.* 1. 7.

He had a great inlargement of graces; yea, grace I say, as large as the waters in the Ocean Seas: He had the largest stock of grace that ever any man had, save the Lord Jesus, who was God and Man in one Person.

Quest. If any man shall aske me the question, whether ever any meer man shall attaine unto the like measure of gifts and graces as *Solomon* did?

Answ. I answer, *Solomon* was a Type and figure of our Lord Jesus; and therefore, it was necessary that he should be endued with more gifts and graces then any other after him saving the Lord Christ, whom he Typified, that so he might, in that age of the world, represent the Substance of him, of whom he was the shadow,

Solomon was a true figure of Christ, as he was a subject of grace, and not as he was a subject of foul sinnes. I say, that all these, and such like Typicall representations of Christ, are now, since his comming in the flesh, ceased, he being the Substance of all those Types, figures, and shadowes.

But as the Ceremoniall Law was a figure of Christ in its Typicall observations, as S. *Paul* speaketh, *Heb.* 10. 1. Saying: *Now the Law is the shadow of good things to come.*

Therefore, although beleevers now doe not enjoy such a larg measure of grace as *Solomon* did, yet they shall enjoy as true grace (according to measure) as ever he did.

I say,

I say, no man shall ever enjoy such a large measure of common grace as he did; yet there's the same measured fulnesse, as is by Christ measured out for his Saints, without being figures as *Solomon* was, though he most grievously sinned against so large a stock of grace as he possessed; yet not withstanding, he obtained pardon, 2 *Sam.*7.15. *Psal.*89.24.33,34.2 *Sam.*12.24. according to this promise of *Jehovah* himselfe, in these words: *My loving kindnesse will I never take away from him, my truth also and my mercy shall be with him, he shall cry unto me, thou art my Father, my God, and the Rock of my Salvation. My covenant will I not breake, nor alter the thing that is gone out of my mouth.*

Although in truth, these words of *David* doe most truly and properly allude unto Christ himselfe, as the Substance, with whom the everlasting covenant was made by the Father, for the worke of Salvation in due time; yet they are shadowed out unto us by the person of *Solomon*, who was the shadow of the Substance, Christ; and whose very Name, *Solomon* (being Wisedome) carries in it selfe the true portraiture of Christ the Substance, who is the true

Solomon, the true Wisedome of the Father.

In these words is the purpose & promise of *Jehovah* confirmed, from his former resolution in the shewing and bestowing mercy on *Solomon*; notwitstanding, all his sinnes committed against Gods great love and mercy shewed unto him.

He sinned deepely and in a very high measure, and did, as it were, out-live grace (in regard of the life and sweet sense and being of grace.) Yet, I say, he enjoyed the former sense and sweet enjoyment of grace againe.

I might abundantly confirme the truth of this poynt more fully, but I have other matter to deliver.

Francis Spyra, Though he denyed the truth of the Lord Jesus against his Knowledge and Conscience, and against a secret Dictate and a sudden voice, which forbad him not to doe that which he was resolved to doe. I say, a secret Dictate bad him take heed unto himselfe, and to looke back unto his former estate, and not to deliver up all into the hands of those that would bring both him and his into bondage, and not to yeeld unto that *Legate*, who told him, that

if

if he would forswear the truth of the Lord Jesus, and yeeld to them in all poynts, he and his should be maintained.

When this *Francis Spyra*, was going about to subscribe unto their wicked assignment then, even then, he heard a secret Dictate, which forbad him not to goe against that truth which he formerly had professed: yet notwithstanding, he did wilfully deny the truth of the Lord Jesus, yet afterwards he had remorce of conscience, and was deeply wounded in his soule and conscience: Yea, he afterward made Recantation, and was deeply wounded, and his conscience tormenting him, he made a large Confession of his sinnes, and the hainousnesse of them, and withall, acknowledging, that there was aboundance of mercy in God if he could repent, saying, If I could but Repent, then there would be mercy for me, but I cannot Repent of my present state & condition, it being like the state of *Cain*, *Saul*, and *Judas*.

I confesse, that if God should damne me, he might be just in all his dealings with me: When those which were about him bad him pray, he told them, that he could not pray; yet afterward they got him to pray,

and it is reported of him, that he prayed in the Latine tongue, and expressed such heavenly expressions, that no Reprobate could expresse the like heavenly expressions.

If you doe but looke into the book, called, *The Relation of Francis Spyra*, therein you may see more fuller of him then my tongue shal expresse at this time, my conscience bidding me keep within the compasse of Christian charitie, judging him to be a glorified Saint in heaven; using, in I say, the time of his distresse, such unexpressable words, which I in all the dayes of my life never heard nor read of, could be in any dying or living Reprobate.

I doe also bring in S. *Peter*, who with him denyed the truth, forswore that he never knew him, whom formerly he professed, yea, wittingly, though not willingly, he denyed the Lord Jesus, who by his most precious blood bought him, yet he for all that found and obtained pardon: For, it is said, that the Lord Jesus, after he had denyed him, looked back upon him; Then saith the Text, *Peter* remembred the words of Christ, who said unto him, *Before the cock crow twice, thou shalt deny me thrice; Then he remembred the words of Christ and went*

went out, and wept bitterly. I say, Christ told him, that *Satan had a desire for to winnow him, as wheat was sifted*: But Christ told him, that *he had prayed him, that his faith should not fayle*, Luk. 22.31. intimating thereby, that this fall of blessed *Peter* was but a permission of Satans temptation and tryall of his faith (rather then eternall rejection) to shew unto after-posterities that Satan may sometime (by permission) have power given him to batter the faith of the strongest Saint, and to make him sometime lye downe in sorrow, as the holy Ghost useth the phrase in *Esaiah*, 50. 10, 11.

This *Peter*, after his Conversion, or after the manifestations of pardon, he was more couragious then before: And the reason why blessed *Peter* fell so grievously, was (as I conceive) only to let him know, that the strength he had was not his owne, neither could he stand by that strength, but onely in, and by the strength of a stronger then himselfe was, and afterward to make, and to cause him to wait on the Lord, that so he, in the time of want, might renew his strength, as the holy Ghost doth use the phrase in *Isaiah*, 40.31, 32.

The ſinne of unbeliefe, which ſome maintaine to be the ſinne againſt the holy Ghoſt, is not this ſinne; If it had bin this ſinne, then had there ſome of Gods Worthies committed this ſinne. As for inſtance, *Moſes*, although a beleever, and faithfull in his place, *Heb.* 3. 2. 5. yet in the very time of tryall, was found unbeleeving, *Numb.* 20. 11. And to ſhew, that he was found unbeleeving, the Lord told him, that he ſhould not bring the people into the Land of *Canaan*, as the 12 *verſ.* tells you.

Zachariah, though a juſt man, as the word teſtifieth, *Luk.* 1. 6. yet he was found unbeleeving, *verſ.* 20. and to ſhew unto all poſteritie this, that it was a ſinne, God did inflict a temporall judgement upon his body.

Alſo, bleſſed *Thomas*, although a beleever, yet he was found unbeleeving, *Joh.* 20. 25. And to confirme that which I have ſpoken, reade to the 26. *verſ.* In which *verſ.* the Lord Jeſus ſtoops unto the act of *Thomas* his unbeliefe, and and confirming his faith with his willingneſſe to cure his unbeliefe.

I will but give you one inſtance more, to confirme what I have hitherto ſpoken

concerning this sinne of unbeliefe, which is also supposed of some to be the sinne against the holy Ghost.

I will bring in these places, which they unskilfully name, to prove this sinne of unbeliefe, to be the sinne against the holy Ghost.

I say, the Disciples of Christ were in the same poynt of Faith, found unbeleeving, questioning the truth which Christ did formerly and at that time discover unto them; *Mark.* 9. 10. *Luk.* 24. 21.

And to shew that it was a sinne not to beleeve, he gently reproves their unbeleeving spirits, *v.* 25, 26. and afterwards labours by the exppoſition of those Prophets which had before propheſied of him, was now since his resurection manifested to be a cleare truth which they before beleeved not, *vers.* 27.

And thus *I* have proved, that the sinne of unbeliefe, which some maintaine to be the sinne against the holy Ghost, is not this sinne.

I come now to handle their prooſes, which they produce for their consequences, *Ioh.* 8. 24. *If you beleeve not that I am he, yee shall dye in your sinnes.*

Upon

Upon these words, I thus paraphrase: The Lord Jesus convinces the Jewes of their unbeliefe, because that they beleeved not that he was the Christ: And the reason of their unbeliefe, was, because they beleeved not that it was he that was to come, even the *Messias*; but they looked on him with a carnall eye, being (I say, more carnall then spirituall, looking onely for a King, whose Kingdome and Reigne shall be altogether temporall. And so I say, dreaming to Reigne with him in this world, they looked that he should have established and restored that their Kingdome.

But then, they seeing the personall presence of Christ, so contemptible (as the Prophet *Jeremiah* saith, and also the Prophet *Isaiah*, *His presence shall be by us not desirable* (or) *contemptible: When we see him, he shall have neither forme nor beauty.*

Therefore, these Jewes, when they saw Christ with their naturall eyes onely, they did not beleeve that he was he which was to com. And in the 18. *vers.* There the Lord Jesus tells the Jewes, That he was one that did beare witnesse of himselfe, and that the Father did also beare witnesse

of

him. And in the 19. *vers.* They had a desire, that he would shew them his Father. Whereupon he tells them, That if they had knowne the Father, they would also have known him: And from hence did the second cause of their unbeliefe arise: And our Saviour Christ tells them plainly, That if they did not beleeve he was that Christ, they should dye in their sinnes.

Another place is the 1 of *Judges*, 5 *vers.* how that the Lord having saved the people out of the Land of Ægypt, afterwards destroyed them that beleeved not. Also, *Mark.* 16. 16. *He that beleeveth not shall be damned. Joh.* 3. 18. *He that beleeveth not is condemned already, because he beleveth not in the Name of the onely begotten Sonne of God.*

Unto this place I doe thus reply:

That our Lord Jesus doth not absolutely speake of an eternall condemnation, if it were spoken of an eternall estate of condemnation, then must the Elect themselves be in that estate, for their is no difference, *Rom.* 3. 23. The Elect themselves, before they be in the estate of faith, are first in the estate of unbeleeving, 2 *Cor.* 6. 11. *Such were some of you, but now ye are washed, but*

yee

yee are sanctified, but yee are justified in the Name of the Lord Jesus, and by the Spirit of our God.

In these words, you may see the conversion of beleevers set forth unto you, how that they are prone unto all manner of sinne as well as the sinne of unbeliefe, but now you see a blessed change in them: Therefore the sinne of unbeliefe cannot be the sinne against the holy Ghost, as some idle have affirmed.

I now will in a word or two shew you how that the Saints of God can fall into unpardonable sinnes, though they may fall into many great sinnes (as you heard.) Yet I say, for the comfort of all distressed consciences that are incumbred with false feares from false grounds; whose feares, because their sinnes appeare great in their apprehension, and so from a false ground as I said before.

Therefore, from hence they conclude that they have sinned against the holy Ghost, and that thus, their sinnes are unpardonable. Therefore, for the helping of such poore distressed consciences out of these false feares, and to satisfie their consciences that they have committed this un-

pardo-

donable sinne. I addes these two reasons
their satisfaction.

The first Reason is this, because all the
nts of God, are all borne of God,
h. 5. 18. That is, they are Regenera-
, and thus made new creatures, *Joh.* 3. 3.
so are saved, *Tit.* 3. 5. and clensed,
Cor. 6. 11. by the Spirit of their God,
so enter in with the Lord Jesus, who is
doore, *Joh.* 1. 10. and enter into the
ait gate, *Luk.* 13. 24. who is *the Way, the*
uth, and the life, Joh. 14. 6.

You Saints that are full of false feares,
me speake unto you, I say, that you can-
t commit this unpardonable sinne, be-
se the Father gave his Sonne unto this
y end and purpose, for to redeeme his
ople from their sinnes, *Tit.* 2. 14. I say,
hovah hath for his owne names sake for-
ven all your sinnes, *Isa.* 43. 23, 44. 22.
r. 31. 22, 32, 31, 33, 33, 6. And *Heb.*
12. *Mich.* 7. 18, 19. *Psal.* 103. 13. *Who*
God like unto thee, that will pardon the
iquities of the remnant of his heritage, and
ll subdue them into the bottome of the Seas?

The second Reason is, The Lord Jesus
d his Saints have all one nesse,
Cor. 6. 17. Then that be joyned unto the

Lord

Lord Jesus, they be one Spirit, yea, one union, one in love, one with the Lord Jesus, and with all the three Persons in all glorious Trinitie. See to this purpo *Ioh.* 17. 23, 25, 26. *I in them, and they me.* I say, God is aboundantly glorio unto beleevers, yea, to multiply pardo *Isa.* 55. 7.

And for a farther Relation of Gods fr mercy, in pardoning of those that tur unto him, I note these severall places Scriptures for confirmation, 2 *Chron.* 30 33, 12, 13. *Gen.* 18. 15. *Exod.* 6. 1, 9, 11, 26, 7, 20, 6, 34, 7, 8. *Numb.* 20. 8. *Deut.* 4. 30, 3 5, 10, 17, 18, 28, 1, 15, *v.* 30, 1, 11, 32, 4, 3, 10. 2 *Sam.* 7, 8, 9, 15, 12, 13, 24, 10, 11, 1 1 *King.* 8. 23. *Levit.* 26. 5, 10. *Nehem.* 9. 1 *Psal.* 21. 7, 35. 5, 7. 5, 10. 86, 5, 10. 111. 4. *Ps* 145. *Isa.* 30. 18, 54, 8, 9, 10. 55, 3, 7. *Ier.* 12. 1 16, 18, 8. *Ezek.* 18. 32, 33, 14, 15, 16. *Hos.* 2. 1 19, 23. *Ioel.* 2. 13. *Ion.* 4. 2. *Ier.* 3. 2, 12. 1 *Luk.* 1. 50, 58, 72. *Luk.* 18. 4. 6, 36. *Luk.* 7. 47 23, 34, 43. *Rom.* 4. 7. 2 *Cor.* 1. 3. *Ephes.* 2. 1 *Tim.* 1. 13, 15, 16, 18.

These places of Scripture doe set forth the freenesse of Gods love unto all beleevers: Yea, I say, they doe shew the freenesse of Gods love in his shewing of mer

y, and in manifesting of it unto all beleevers, who, I say, shall never come into condemnation, because the Lord Jesus Christ hath cast out of them the sin of condemnation, *Rom.* 8. 1.

Thus you may see, that all beleevers be happy and blessed. Oh! the blessednesse of that man, as it is in the originall, *Rom.* 8. 32, 33. vers. *Who shall lay any thing unto the charge of Gods chosen? It is God that justifieth: Who shall condemne? It is Christ which is dead, yea, rather, which is risen from the dead, who is also at the right hand of God, and maketh request for us. Who shall separate us from the love of Christ? shall Tribulation, or Anguish, or Persecution, or Famine, or Nakednesse, or Perill, or Sword?* As it is written, *For thy sake are we killed all the day long, we are accounted as sheepe for the slaughter.*

In these words, the sure state of the Saints is set forth unto us, to shew Gods Omnipotent will and purpose which never changes: It is not the Divell, nor any belonging unto him, can alter Gods love to his Saints or doe them any wrong. Christ, I say, hath set them in a glorious libertie, *Gal.* 5. 1. *Joh.* 8. 38. Now I come to shew unto you what the sinne against the holy Ghost is.

The

What the sin against the holy Ghost is.

The sinne against the holy Spirit i
when a man hath been inlightned with t
heavenly truth (Christ Jesus) by the ho
Spirit of the Father, who is that Spirit
truth spoken of, *Ioh.* 14. 26. Whose offi
is to *seale us unto the day of redemptio*
Ephes. 4. 30.

And then, not onely strive against th
truth, but also blaspheme that truth, as t
Jewes did, saying, *He casteth out Devil*
by Belzebub the Prince of the Devills. An
thus shall wittingly and willingly again
the checks of his owne conscience, perse
cute that truth in his members, the Saints
becaus he knows, that it is the truth there
fore he is of purpose resolved to oppose th
sacred truth, and to despise that sacred ligh
wherwith he was inlightned; & also, esteem
ing that sacred blood of Christ as nothing
treading it under foot: And thus, out of
pernicious spirit, most wickedly persecute
the truth in his members, even the sons an
daughters of truth, because he knowes, tha
they are the subjects of that sacred truth.
This is the sinne against the holy Ghost.

I say, The persons that commit thi
sinne, must be knowing persons, and men
of knowledge.

Such

Such a one was *Julian* the Apostate, who notwithstanding his certaine knowledge of Christ to be the Sonne of God, yet against knowledge, fell off and became a great persecutor of Christ.

They must be such as are acquainted with the Truth, even the Lord Jesus, being enlightened with the saving Light of the holy Spirit; such were the Scribes, and *Judas*, and many other Reprobates, which the Scripture speakes of in many places.

Judas sinned against his Knowledge and Conscience; *Cain* also in like manner against Knowledge and Conscience, his Conscience at that very time informing him, that *Elshaddai*, the strong and omnipotent God, had respect unto the offering of righteous *Abel*; and that his person was accepted, according unto the rule of the Law, *perfect shall it be accepted.*

Although *Cain* knew, that God had a respect unto his brother *Abel*, and to his offering; yet notwithstanding, hee did against his knowledge persecute his brother: as S. *Iohn* sayth, *Abels workes were good, and Cains evill.*

Sinne against Knowledge is this: as

when a man or woman is informed of divers Truths, and by the judgement of their understanding give an approbation unto those Truths discovered unto them, and yet notwithstanding will sinne; this is called by me, sinnes against Knowledge.

Sinne against Conscience is, when a mans Conscience is enlightened with Knowledge, concerning the acting this thing or that thing, which is evill, and yet is resolved to doe it; this is called, sinne against Conscience.

I say, all that be damned sinne not against Knowledge, openly discovered unto them; as the Heathen, who knew God no farther but onely by the instinct of Nature, having *the Law written in their hearts*, *Rom.* 2. 15. Which Law shall not leave them without excuse at the last day: for they know so much of God, as shall be a meanes for to condemne them, their Consciences bearing witnesse against them, and so leaving their Consciences void of all excuse; telling them, that there is a God before whose Judgement-Seat they must one day appeare.

I am perswaded, that the Consciences

of

of the Heathen cannot chuſe but ſome-
times caſt forth ſome light of terror unto
them, and ſo cauſe an amazement unto
them; although they as Heathen be with-
out the knowledge of Conſcience towards
God and man.

I ſay, ſinnes committed wittingly
and willingly, are the originall cauſe of
ſorrow both in the Saints and Repro-
bates.

The ſorrow of the Saints for ſinne,
comes from an apprehenſion of Gods love
in the Lord Jeſus, looking upon the love
of God and his holineſſe, and then caſting
back his eye upon his owne ſinfulneſſe,
which produceth a mourning in them;
whereby, from an apprehenſion of Gods
abundant goodneſſe towards him, hee is
inforced with bleſſed *Paul* to crie out, ſay-
ing, *O wretched man that I am!* O, how Rom.7.24
unlike unto God am I in holineſſe! O
that God would once lift up upon me
the light of his countenance, and ſmile
graciouſly upon my ſoule, in the face of
the Lord Jeſus! O that God would but
goe into my ſoule, and diſcover Chriſt
there unto me, and goe out againe by the
manifeſtation of his holy Spirit, that ſo my

soule may be acquainted with the Com-
mings in of the Lord Jesus.

The sense of a Reprobate, is onely from
an apprehension of Gods wrath for sinne
and so, out of a slavish feare, confesses his
sinne, because he sees the wrath of God
appearing readie to be poured out upon
him for those sinnes which he hath com-
mitted against God: and so cryes out, as
being void of all hope of mercie, like
Cain, *Saul*, and *Iudas*, concluding that their
sinnes are unpardonable.

I say againe, the persons that commit
this sinne against the holy Ghost, must be
such persons as in some measure knew the
maine fundamentall grounds of Religion,
and withall they must have some soule-
taste of heaven, yea of heavenly things, as
blessed *Paul* speaketh in *Heb.* 6. 4. *For it
is impossible for those who were once enligh-
tened, and have tasted of the heavenly gift,
and were made partakers of the holy Ghost,
and have tasted of the Word of God, and the
powers of the world to come, if they fall a-
way, to renew them againe unto repentance,
seeing they crucifie unto themselves the Sonne
of God afresh, and put him to open shame.*

In these words you see, that those that
com-

commit this sinne, must be knowing persons: they may have a taste seemingly of the holy Ghost; I say, the holy Ghost may seemingly discover Truths unto them, yet they shall never taste of them savingly; yet they shall taste of them so fully, as to their thinking they shall be, as it were, elevated into heaven, and ravished with a kind of sweetnesse so farre, as that they shall conceit themselves to be in a heavenly condition.

Iudas tasted of the heavenly gifts seemingly, and was endued with great light; yea, with such a measure of gifts, that he was inabled by them to walke so warily, that he was not found out to be an hypocrite untill he made a discovery of himselfe: he had the same power given unto him as the rest of the Disciples had, *Mat.* 10. 2: He had a legall faith, but not a saving faith: he possessed a common enjoyment from the holy Ghost in regard of gifts, I say, a common taste; he enjoyed not such a taste as the Saints doe taste, it is impossible for wicked men to enjoy that true inward taste, and sweet saving enjoyment of the holy Ghost, as the Saints doe; Yet the common enjoyment of the Spirit of God

they doe possesse, which shall leave them without excuse. Sometimes a wicked man may goe in some things beyond the Child of God, and may find more comfort in the way of Ordinances, then the true child of God doth (for a time.) Yea he may also walke more warily, then those who have more truer relation unto God even as the Scribes and Pharisees did, who in hypocrisie lived more precisely then the true Children of God, for that none could tax them of any thing, but onely Christ who knew their hypocrisie and corruption of their hearts; as also the vanitie of their Traditionall workes.

The Disciples of Christ knew not *Judas* to be an hypocrite, untill he discovered himselfe. And as I said before, the persons that commit this sinne against the holy Ghost, must be knowing persons, such as *Judas* was, and the Scribes and Pharisees. I told you, that the heathen could not commit this sinne against the holy Ghost, nor can any infant commit this sinne; although God may justly damne infants, for the originall sinne of their first parents.

Why it is called the sin against the holy Ghost.

It followes now, that I must according to my power, shew unto you the Reason why this sinne against the holy Ghost is an unpardonable sinne.

It is called the sinne against the holy Ghost, because he discovers and reveales truth: And it is unpardonable, so long as those do commit sinne against him, who is called the third Person, and is the representative power of the whole Deitie: when they sinne against the holy Spirit, they sin against the whole Trinitie, as it is said, *They grieved the Spirit of God*, even him, whose office is to seale the Saints unto the day of redemption.

Men, I say, by sinning against this Person, confirme their guilt upon their owne soules. To give you a bigger Reason then I have yet done, why this sinne against the holy Ghost is unpardonable, I say, the full Reason is,

Because it is his place to reconcile, or worke reconciliation betweene the other two Persons and the sinner, which before were unreconciled: By this meanes the sinner comes to stand before the other two Persons the Father and the Sonne, and thus finds acceptance. And on the contrary, when this Person will not reconcile the sinner unto God the Father, nor he himselfe pleased to be reconciled unto the sinner; I say, it is then a very sad and heavy

time with that ſoule. It cannot be, but that ſoule muſt remaine in a ſtate of guilt, and that for ever, and it muſt be guilt of a deepe dye, that cannot be waſhed (and in reſpect of the majeſtie and honour of the Trinitie) muſt not be waſhed off with the blood of the Lord Jeſus, becauſe ſo decreed by *Iehovah* from all eternity.

I ſay, unto all you that ſtand to heare me this day, That it will prove a very ſad time with you, if that the Lord Jeſus hath not by his blood waſhed off your guilt, that doth as yet lye upon your ſoules: ſad will it be with you, and black will be your day, when God comes to avenge the black ſinnes of guilt, beſides your other ſinnes; There is therefore but two wayes with you, either to be purged from your guilt, or elſe for ever to dye in your guilt of ſin. Sad will be your condition, if ever God ſhould ſay unto you now, or at the laſt day, *What make you here among theſe, whoſe guilt of ſinne, my hath Sonne by his moſt precious blood waſhed off?* What doe you here? Depart, I know you not: my Sonne never dyed for you, nor ſhed one drop of his blood to waſh off your guilt. If my Sonne had ſhed but one drop of his moſt precious

ous blood for you, then should you have beene, at this time, made partakers of it? For my part, I would never have detained that blessednesse from you, that should have accrued unto you by it, one drop of it being able to have washed off all your guilt: But seeing it is not so, therefore you have no part nor portion in the Sonne of my love: Away therefore from me you Reprobates, goe along with the rest of your fellowes the Reprobates, into the lake that burneth with the flames of my eternall vengeance, and there remaine for all eternitie: Yea, I will inable you to suffer eternall torments, so long, as I am, which is, God, blessed for ever; yea, I will hold you up in torments so long as I remaine amongst my Saints in glory, which is, for evermore. And as I doe delight to fill my Saints full of joy and glory unspeakable; so will I in like manner delight to satisfie the justice of my eternall malediction upon you, that those guiltie soules and consciences of yours, unto all eternity may undergoe the portion of my wrath assigned them, *For I know your workes*, Isa. 66 18. Hos. 7. 2. *I remember all their wickednesse*. And so Hos. 9. 9. *Therefore he hath remem-*

remembreth their iniquities, he will visit their sinnes. Ezek. 9. 10. *And as for me also, mine eye shall not spare them, neither will I have pittie; but I will recompence their wayes upon their owne heads.* And so, *Ezek.* 7. 9. *Hos.* 12, 14. the 9, 15.

I say, The sinne against the holy Ghost is unpardonable, for this one Reason more, which is more consonant then any which I have given you hitherto. I say, this sinne is an unpardonable sinne, because the holy Sanctifying Spirit doth, as it were, preferre a Bill of Indictment against the sinner that hath sinned against him.

By the way, give me leave to bring in a Supposition (which shall never be brought to passe.) Suppose I say, That God the Father should take a sinner that had committed the sinne against the holy Ghost, and set him before the Barre of his justice, and there should appeale unto his justice in the soules behalfe, saying, Justice, I am come unto thee in this sinners behalfe, what sayest thou unto me? Art thou willing to be reconciled to this sinner? he is a great sinner. Justice gives in (as it were) his answer unto God the Father, saying, I am willing to be satisfied in this sinners behalfe,

halfe, be his ſinnes never ſo great; yea, even the ſinne againſt the holy Ghoſt.

Then God (as it were) goeth unto the Lord Jeſus, and tells him, that he hath beene with Juſtice, and Juſtice is willing to be reconciled in this ſinners behalfe: What ſayeſt thou unto me? Art thou willing to bind thy ſelfe over to ſatisfie my Divine Iuſtice in this ſoules behalfe? Art thou willing to become a fountaine of blood, to waſh off the infiniteneſſe of this ſoules guilt, that ſo this ſinne againſt the holy Ghoſt, which this ſoule hath committed, might be forgiven, and for ever pardoned?

I am, ſayth Chriſt, (as it were) unto God his Father, very willing to yeeld unto this, concerning this ſoule that ſtands here at the Barre of Iuſtice, for mercy.

Father, if it be thy will, to have this ſoules guilt waſhed off, I am willing to give conſent, that ſo this ſoules guilt by my blood might be waſhed off, that ſo this unpardonable ſinne which this ſoule hath committed againſt thy holy Spirit might be forgiven, and for ever pardoned, that ſo he might not for ever dye in his guilt.

If

If this were ſo indeed, as I have ſaid, then were there ſome poſſibilitie of mercie to that ſoule, that ſtands thus at the barre of Juſtice. But if the third perſon comes not in like manner with a propoſition, and ſo anſwers the ſuppoſition; then I ſay, is that (which was onely ſuppoſed to be) quite overthrowne: for, a ſuppoſition dependeth upon a propoſition.

God goeth (as it were) unto the third Perſon, and (as it is onely ſuppoſed) asketh him in like manner, ſaying:

I have beene with Juſtice, and I have beene with my Sonne, and asked his conſent, and he is willing to ſatisfie me and my Juſtice, and wee are all agreed, and have given in our conſents concerning this ſoule, and in his behalfe wee want the conſent of none, but onely thy conſent; Art thou willing to ſeale unto this ſoules pardon, if I waſh off his guilt with the bloud of my Sonne, wilt thou doe thy office, and ſeale to him the aſſurance of his pardon?

If thus the ſinners guilt be pardoned, the holy Ghoſt then looking upon the guiltie ſoule, appeales unto God the Father (in this ſuppoſed manner ſaying)

What

What have you done here? You gave in your consents to appease Justice. Is there a pardon by bloud granted, and doe you want nothing thereunto, but onely the Seale, to give assurance to that pardon? I say, you want nothing but my consent in this sinners behalfe. If that you had but my consent equally unto yours, then might this soules sinnes be pardoned, though he hath sinned against me in such a high manner as he hath done. I say, it is not with my consent, that this sinner should ever finde pardon, for hee hath beene a very great sinner against me wittingly, as also against those divine discoveries which I according unto my office did discover unto him; against all which hee hath most wittingly and wilfully transgressed, yea, hee hath out of a perniticus spirit sinned against me and all those fore-named discoveries which I did infuse into him. If that hee had not sinned against me out of malice, and out of a set purpose; it would never have grieved my holy Spirit so much as now it doth: hee strove against that Light which I enlightened him with.

Shall

If this were so indeed, as I have said, then were there some possibilitie of mercie to that soule, that stands thus at the barre of Justice. But if the third person comes not in like manner with a proposition, and so answers the supposition; then I say, is that (which was onely supposed to be) quite overthrowne: for, a supposition dependeth upon a proposition.

God goeth (as it were) unto the third Person, and (as it is onely supposed) asketh him in like manner, saying:

I have beene with Justice, and I have beene with my Sonne, and asked his consent, and he is willing to satisfie me and my Justice, and wee are all agreed, and have given in our consents concerning this soule, and in his behalfe wee want the consent of none, but onely thy consent; Art thou willing to seale unto this soules pardon, if I wash off his guilt with the bloud of my Sonne, wilt thou doe thy office, and seale to him the assurance of his pardon?

If thus the sinners guilt be pardoned, the holy Ghost then looking upon the guiltie soule, appeales unto God the Father (in this supposed manner saying)

What

What have you done here? You gave in your consents to appease Justice. Is there a pardon by bloud granted, and doe you want nothing thereunto, but onely the Seale, to give assurance to that pardon? I say, you want nothing but my consent in this sinners behalfe. If that you had but my consent equally unto yours, then might this soules sinnes be pardoned, though he hath sinned against me in such a high manner as he hath done. I say, it is not with my consent, that this sinner should ever finde pardon, for hee hath beene a very great sinner against me wittingly, as also against those divine discoveries which I according unto my office did discover unto him; against all which hee hath most wittingly and wilfully transgressed, yea, hee hath out of a perniticus spirit sinned against me and all those fore-named discoveries which I did infuse into him. If that hee had not sinned against me out of malice, and out of a set purpose; it would never have grieved my holy Spirit so much as now it doth: hee strove against that Light which I enlightened him with.

Shall

Shall I give in my consent to have the sinnes of such a soule as this pardoned? I can in no wise yeeld, and so goe against Justice. Justice, according unto truth, must be a subject unto me, because I am the very Spirit of Truth it selfe, and have a proper relation and dependancy upon the other two Persons in the most sacred and glorious Trinitie; And therefore, I say, Justice must yeeld unto me as well as to you.

You know, that soule that sinneth, that soule shall dye: But this soule hath sinned, therefore this soule shall dye.

And because thy Divine Wisedome did never appoynt thy willed act wisely to set thy love and mercy on worke, to contrive a way for such wilfull sinners, that so their guilt might have beene washed off: Therefore, as they are in guilt, even so let their guilt remaine to all eternitie.

This sinner hath out-lived grace, and the day of redemption is past, and all hopes of mercy is now expired.

Shall therefore such a soule find mercy, who hath thus wilfully opposed me, and turned from me? Shall he, I say, find pardon?

He

He that hath often sent me away sad, shall such a soule as this find mercy? This soule, I say, that hath more then once or twice sent meaway sad, whensoever I came to execute my Office: This vild wretch, that hath made slight of me, and of those Sacred Dictates which I discovered unto him, at such a time, and at such a time.

Surely, as I am God, equall with you this soule that hath thus and thus sinned he shall never find mercy. If he find mercy, if he be washed in thy Sonnes blood from this his guilt, then where is the unitie in us? The glorious Trinitie, and the most glorious conformitie in our unitie? If that this Soules sinnes be pardoned, where then is the firmnesse of our Decree? If this soules sinnes be pardoned, then is our unitie in Trinitie, and conformity in unitie overthrowne, and the word of truth is falsifyed, which shewed unto the world, what oreneſſe there was with us before these worlds were created. What, shall all our oneneſſe be dis-joynted for this soules sake?

Upon this (supposed) speech, the other two Persons give in (as it were) their consent

sent against the soule then standing at the Barre of Iustice, and God speaking to that guiltie soule in this manner, As a Iudge doth unto a Malefactor, being cast by the the Iury that goeth upon life and death; The Iudge telling the Malefactor, that he can doe no lesse then the Iury of life and death hath done: And therefore I must, and doe pronounce sentence of death against thee, according unto the Iuries Verdict, it being according to righteous judgement.

I say, God in like manner speakes unto the guiltie soule, saying (as it were) in this manner: I have pleaded hard in thy behalfe, and we cannot prevaile in a full consent for thy personall recovery, because we cannot attaine unto the third Persons consent. The Sentence of death is passed upon thee, according unto the Sentence of a Divine Law, and according unto our everlasting Decree, written and established in our Divine Law, and sealed by all our unanimous consents. Upon this one Sentence, we hold all in Oneneſſe, we cannot dis-joynt our unitie in Trinitie, and unitie in a glorious conformity. The Law of the third Person, is also the

Law

Law of the first Person, and the Law of the first Person is also the Law of the second Person; and so a generall stabilitie in a blessed and glorious Trinitie.

And thus the Law of the three glorious Persons is in one Seame; like unto the Lawes of the *Medes* and *Persians*, which altereth not.

Now, because I would not have the Consciences of men troubled, because I have shewed you the sad condition of the soule, that hath the guilt of sinne upon it; I will, I say, speake a word in due season unto those distressed Consciences, and I will a little enlarge my selfe; although, in regard of the weaknesse of body, I am almost spent.

My beloved friends, I speake unto all of you, but especially unto beleevers. I say, there is abundance of mercie in God for you; I say it lyeth hid, and treasured up in the bowels of Divine goodnesse; and thus to be revealed in due time unto you in the Lord Jesus, when God his Father

breakes out in the sweet influences of his Love, in the object of his Love, who is the Lord Jesus.

The breathings out of the manifestation of the Lord Jesus, shall be the breathings out of thy Graces, and of thy Solaces; and the in-comming of the Lord Jesus shall give light unto all those manifestations of thy soules pardons, which thou haddest ever since that thou wert estated in Christ, which for a long time hath layne hid in the Hive of thy unbelefe, and hath been the originall cause of making you to call in question your estate in Christ, and your interest in the Lord Jesus, and that object upon whom your ever-being dependeth.

There is, I say, this one thing, which is the onely cause which makes many a distressed Conscience to call in question his soules interest in Christ, because hee findes in his owne apprehension a world of soules-deadnesse, and weaknesse in his growth of grace.

I say unto thee, whosoever thou art, that

that standest to heare me this day, that thou, in thy soules distresse, art altogether unfit to bee thine owne judge in the want of thy soules comfort, thou wilt be ready to say that, which thou wilt be againe ready to unsay, in thy injoyment of true comfort, as *David* did, *Psal.* 116. 11.

You know, that there may be in the midst of Winter aboundance of Bees in the Hive, although unto the eye of our sense and reason there be but two or three playing about the Hives mouth: Even so I say, although there but a few graces in thy soule now in the time of this thy affliction;

I say, this time of thy affliction hath not lessened any of thy former graces which thou formerly didst enjoy. I say, it hath but covered over those thy graces in thy sense and feeling: Thy graces be all still where they were in thy first installment into the state of grace. Wee have a Proverb, That the Spring brings forth all those Herbs and Plants which lay dead all the Winter before: Even so I say unto thee, That the

Spring, which is the Morning of the in-comming of the Lord Jesus, shall revive all those bosome-discourses which lay dead in thy soule.

In the time of thy ascension, the Sonne of Righteousnesse shall arise, and shine upon thee by the blessed force and glorious power of God the Father, and so cause the Spirit of God to cast into thy soule a glorious discovery of the interest of thy well-being.

It is not thy want of grace that is the cause of thy soules complaints, but it is the onely want of thy discoverie of them, that is the cause of thy soules grievance: There's but a curtaine (as it were) drawne betweene thee and thy injoyments of all thy graces, all thy graces are within that curtaine, as the Priests of the old Law were sometimes within the holy place.

When this curtaine is once drawne, then will all thy injoyments appear, then shalt thou be swallowed up in the very life of discovery.

I confesse, Sometimes the life of discoverie may bee dis-joynted from

the life of injoyment for a small time.

The Saints have an absence in the midst of their injoyment. Yet blessed bee that Divine absence, which afterwards wins us unto a Divine enjoyment of him, who for a time was pleased to absent himselfe.

I say, here is the comfort of beleevers, that a temporall absence is not an eternall withdrawment.

Blessed bee God, who though hee doth sometimes withdraw the sence and feeling of a Divine presence in their enjoyment, yet in the want of that enjoyment, the Saints enjoy a Divine enjoyment of the Lord Jesus.

Although the Lord Jesus, in thy sense and feeling, bee with-drawne from thee, yet note this one Consequence; It is impossible that hee should ever with-draw himselfe from thee.

Thou dost enjoy the same presence now, which thou didst enjoy ever since thy

thy very first estatement in the state of grace.

Yesterday thou didst injoy the Lord Jesus, and so thou shalt enioy him in like manner for ever; Yea, with an eternall, most glorious, unspeakable inioyment.

So much for this time.

FINIS.